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WEEKLY REVIEW.

—The evidence of Dr. Livingstone's safety is hardly what we would wish, but we are disposed to accept of it until something more definite reaches us. A slave, sent to Zanzibar on some business of his master, reported that he had seen an Arab trader, who, in the course of conversation, said that he had seen "the English traveller" at Ujiji, where he was staying with "the American traveller." If the communication to the *New York Herald* has only this report for its foundation, it is of no additional value; but if it was sent by Mr. Stanley from Ujiji by a special messenger, it is decidedly confirmatory.

—Our last English Mail came in 17½ days, the quickest transit ever made.

—Lord Hobart landed at Madras on the 15th.

—The Pope, in addressing a deputation recently, used the following language:

"When Esau moved in anger against his brother Jacob, Jacob seeing the peril, placed himself in position to await it. He gathered in the first line the servants, then the children, then the innocent Rachel. We will imitate Jacob. We have an Esau who persecutes us furiously. To the front shall stand the clergy with word and with example; behind it all others ready to sustain it and imitate it. But our Rachel is in Heaven; she is the mother of God and our mother. She, the help of the Christian, the refuge of the sinner, the destroyer of every heresy, of every error, may she be our protectress."

Pius the IX., on the 8th of December, 1854, elevated the Virgin Mary to the highest pitch of dignity in heaven that he could conceive of, and supposed that he might count upon this divine protectress to deliver him out of the hands of all his enemies, and give him dignity on earth equal to his aspirations. Instead of that, the Papacy has suffered the most stupendous humiliations and losses recorded in history. Italy has been taken away and given to an excommunicated monarch; and finally Rome itself has become the capital of that monarch. France and Austria have been defeated by a Protestant power; and a son of Victor Emmanuel is upon the throne of Spain. The Bible is printed, and preached, and embraced in all parts of Europe, and a Bible Society has been publicly established in Rome. On the 9th anniversary of the decree of the Immaculate Conception, two thousand women assembled in a church in Santiago, for the purpose of celebrating that event, were burnt alive, and a colossal picture of the Virgin was consumed with them. The tenacity with which men cling to their false confidences is in striking contrast with the haste of many to give up their faith in Christ when persecution arises.

—A friend at home, formerly of Bombay, asks about the Bombay Harbour Mission Union. This Society has been in abeyance for a couple of years, we believe. It should be revived, and efforts made to get a really good man to give his whole time to our seamen. We are bound to do what we can for the men that visit our harbour, and the best thing we can do for them is to set apart for their special benefit a man having the spirit of the Gospel in his heart and finding his pleasure in self-denying work among this class. We hope the *disjecta membra* of the Committee may come together, and reconstitute the Society, even if they can do no more at first than offer prayer.

—We hear with much pleasure from Gogo, one of the stations of the Irish Presbyterian Mission, of the conversion of an Audich Brahmin Bhut, named Lulu Vitul, 24 years of age, and of his reception to the church of that place by baptism. He had been for some time an attendant upon the Lord's Day services, coming from his village three miles distant. We hear from the Rev. Mr. Beatty that the work in his heart bears evident traces of the Spirit's power. We commend him to the prayers of our readers, that he may be able to take up his cross and follow Christ fully, and be made useful to his fellow-countrymen. The following is an outline of the statement made by him on the occasion of his baptism, on the 5th instant:

"My dear friends, I thank God that in his infinite mercy this propitious occasion has been granted. I and my fathers were worshippers of false gods and lifeless idols, and were overwhelmed in a sea of ignorance. But God is merciful and infinite in his perfections, and by his mercy I feel that a change has taken place in my condition. I am of the Brahmin caste, and according to the customs of my people I studied Sanskrit and read the Gunputipuran, Premsagur, Vishnupuran, Ramayun, Bhagwatpuran, Muchpuran, &c., &c., and found in them opinions contrary to one another, and gods opposed to one another. Hence I received no peace of mind, but on the contrary became confused and disgusted with the numerous gods. Then the mercy of the infinitely perfect and merciful God was extended to me, and my acquaintance with Christian teachers was formed. And I thank God that I obtained through them the knowledge of the true God and the true way. I was overwhelmed in a sea of guilt. No one in the world could save me. But Christ, the Son of God, gave his precious life for me. And I pray that the Holy Spirit may give me faith on Christ, and enable me to subdue in me passion, wrath, covetousness, ignorance, pride, envy, &c., and make me holy. And I am assured that God, who is infinite in his perfections, will aid me to walk in his way. I beseech you to give me your love, and aid me to walk in God's path. Pray for me."

—The Report of the Bombay Auxiliary Army Scripture Readers' Society contains a resumé of the operations of the last five years. There are three Scripture Readers now connected with it,—Mr. Reeves, at Mhow, Mr. Shaw, at Colaba, and Mr. Westwood, at Poona. We have often spoken of the great importance that we attach to this agency, and would be delighted if our earnest and spiritual Scripture Readers were found in every military station in India. It is by no means easy to obtain the right men for this work; in fact it is only the Lord of the harvest that can raise them up and send them forth; and we should earnestly pray that He may do it. The Scripture Reader has direct access to the men, and can approach them individually in a way more calculated to inspire them with confidence and gain an influence for him and a reception for his message, than is generally the case with the chaplain. He need not stand upon his dignity; need not make the men feel that he looks down upon them from a higher position; and if he have the patient and loving spirit of the Master, he will win men to the paths of wisdom. We commend this Society to public regard and support; let there be no lack of funds; let the Committee be encouraged to go forward and increase the number of their agents.

—At Chanda, C. P., the Government School was broken up by a caste difficulty, and a Mission School was established, under the supervision of the Rev. Mr. Carruthers, Chaplain. The Episcopal Church of Scotland have been invited to establish a Mission in the place, and seem inclined to do so. It is hoped that men may come out this year for the purpose. The Rev. Nehemiah Goreh is at present carrying on the work there. A Report of this infant Mission contains a letter from the Bishop of Calcutta, recommending the field to the Episcopal Scotch Church. The Report is not very favourable, the number of pupils in the School having fallen from 80 to 16, in consequence of the religious instruction given. It is hoped they will come back after a while.

—The great fire at Yedo and the earthquake at Antioch, occurred on the same day, the 3rd of April. The damage done by the cyclone at Zanzibar, April 15th, is estimated at four or five millions sterling, and it is said by the correspondent of a contemporary that the crops, on which 800,000 were depending for subsistence, have been utterly destroyed. A fearful famine is anticipated.

A Report of the Sindh Mission of the Church Missionary Society for 1871, mentions the baptism of 3 adults and 2 boys, at Kurrachee.

"Two of the former are promising young men, who will, we hope, be useful members of the Mission. One of them was a Mahomedan Saiyud of fair education, one born and brought up in Kurrachee, whose mother and family are still here, and are respectable and well known. He was baptized on Easter Sunday. The other was admitted into the Church to his great joy on Christmas Day. This man is the adopted son of a rich Bawa, who is in possession of considerable property near Porebunder. He is an intelligent Brahmin, a good Guzarathi scholar, can read Sanscrit, and is well versed in the Shastras. His statement, which has been confirmed by residents of Porebunder, is that two years ago he had a Christian tract given to him, the reading of which led him to entertain doubts of the truth of the Shastras. About this time his father fell ill, and sent for a native Christian Doctor, who was living at Porebunder. From him the son heard more, from time to time, on the subject of the tract; and encouraged by him, began to speak to his father about his doubts. This led to remonstrance first, and

subsequently to confinement, which lasted three months. The father finding him firm treated him so harshly, that he escaped from the house, and took refuge with the Doctor, who, being acquainted with one of our catechists here, sent him to Kurrachee for instruction. After the usual period of probation, with the full hearty consent of the Native Church, he was admitted into the congregation by baptism. He has since visited his family in the hope of inducing his wife to join him, but all in vain; and he now waits for time to soften their reproaches. Letters from Porebunder tell us that two others have been so much influenced by the zeal of this convert, that they also propose coming to us for further instruction and baptism. From Joria Bunder we also hear that one of our adherents regularly preaches to the people. This man longs for baptism, but being a Brahmin, shrinks from it, lest he should lose caste and position."

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PERILOUS TIMES.—III.

Disobedient to parents. (2 Tim. iii. 1.) In the last days, among those who have a form of godliness and would be regarded as true Christians, there shall be a great falling-off from that regard to parental authority and example which was formerly witnessed. Before even boyhood and girlhood have been passed, we find a marked tendency in the young of this day to accept what is new as true, and to identify the ideas of their elders with the darkness of a less favoured age. With many it is quite sufficient to make them suspicious of any views that their parents and grandparents held them. The tendency is to glorify the present as an age having power to discover truth beyond any that preceded it, and to look upon legacies of former days with suspicion; to look to the future rather than to the past. There is an eagerness, an impetuous desire to throw off the restraints of long established opinions, and go in for the prizes of the nineteenth century. Parents are more intent upon obtaining for their children such intellectual advantages as will enable them to appear well in the world, than to secure for them the prize of eternal life, and they send them to first class schools and colleges, where they drink in abundantly this self-asserting spirit of the age, and the consequence is that they treat with contempt, as contracted and old-fashioned, the ideas of their parents.

Unthankful. Men have settled it to their own satisfaction that what is called Providence is nothing but nature, and that the innumerable temporal mercies of life are simply a result of the laws of nature, and that it would be superstition to be returning thanks for them. There used formerly to be in the phraseology even of men of the world, more or less, of a recognition of a superintending providence; it was often a mere form of words; still it had its origin in this recognition, and was occasionally heartfelt; but this is now ostracised. Some great men have told the world that the true providence is sanitation, which is the recognition of an important truth, but the denial of a greater. It is now considered not the thing to express gratitude to God for mercies bestowed upon us; and there are multitudes who insist upon their right to be called Christians, who do not even return thanks to God at their tables. This may be sometimes because they feel in their hearts that there is a good deal on their tables that ought not to be there; but ordinarily it is because they are aware that they would lose caste in their own circle if they did this. Not only so, but they manifest contempt for the man whose loyalty to God requires him to acknowledge the Giver of all good, at their table or at some public table. They themselves would resent it if the poor person whose necessities they supply, exhibited no thankfulness; but they are quite insensible that they owe anything to God. God owes every thing to them; the gratification of all their wants; but let him not expect that they will entertain any feeling of gratitude, do what he may. When the laws of nature sweep away the things they delight in, we might expect these Christian philosophers to take it very coolly; on the contrary they then murmur and complain, as though they had been scandalously dealt with.

Unholy. Among the words banished from the conversation of genteel people is the word 'holiness.' Nobody is ever spoken of as a holy man or a saint except in derision. Virtually, there is a law of society forbidding any man or woman to be holy, under penalty of withering and universal contempt. This epithet has no place among the commendations that are passed. Yet this is the term which God has chosen for the designation of his people, whereby they may be distinguished from others. The epistles are all addressed to the saints. Holiness consists chiefly in a hatred of all sin, in a hatred of sin as sin, as the violation of God's will; in purity of heart; in the indwelling and guidance of the Holy Spirit. The world, even the world called Christian, has no patience with this sort of thing. Men are unholy and glory in their unholiness. They profess to admire naturalness; that a man should act according to his nature; of course some little improprieties or even large ones, may reveal themselves; no matter, he must be true to himself as he is, not to himself as God would have him be. And yet they require a man to observe all the thousand and one laws which Society has laid down for the guidance of its members, laws which hinder them from being quite natural for a single minute. Withal, there is a great deal of church-building, and religious ceremonialism, and the wearing of crosses; just as in the days of our Lord his enemies were diligently engaged in building and embellishing the sepulchres of the prophets.

Without natural affection. Parents whose great concern it is to get their daughters brilliantly married, betray a great want of natural affection; they will give them to men fitted to make them miserable rather than to men of inferior wealth with whom they might have a prospect of happiness. Position is the grand thing, and the affections must be sacrificed to this. What extraordinary reports have reached us of late, of the means taken to avoid having families by people in good position. The heathen have not the monopoly of the crime of infanticide. Look at the multitudes of factories and other places of hard labour in England and elsewhere, where little children are compelled to toil and slave, and lose the whole of the beautiful spring-time of life, assigned to them by a benign providence, that they may gather strength for the duties awaiting them in mature life, a greater part of whom never reach mature life. What awful disclosures are made to us of matters in London, where thousands of boys and girls are cast off by their parents and sent forth to live as they can and to live if they can. All the Reformatories and Homes and other institutions for the recovery of such can only overtake a small part of the evil, and the army of city Arabs is supplemented at one end as fast as it is depleted at the other. And then the liquor shops allowed to be planted every where and carry on their work of death and desolation, unchecked, surely these confirm the charge of want of natural affection brought against the Christian nations that tolerate these things, and send cargoes of rum and brandy to poor African and other tribes, who drink and die. The enormous armies maintained in Europe, the frightful campaigns occasionally waged, the mitrailleuses and other engines of death, bear testimony. So does the word 'sport,' as applied to the massacre of birds and other animals.

Truce breakers. Unfaithfulness to engagements is here designated. Why is it that the lawyers are at their wits' ends to find means of giving validity to engagements, and that in every bargain we have to resort to a machinery not known to our fathers to make it binding, as though a bargain by itself were not binding? Men used to say, As safe as a bank, but they do so no longer. The stock-jobbing operations have tended to demoralize commerce generally. And what multitudes make solemn engagements before God, which they never think of fulfilling. How many are the husbands and wives who feel themselves bound by the solemn promises made at the altar? What multitudes partake of the Lord's supper and call it a sacrament, who show daily and hourly that they are under no sense of allegiance to Christ.

SOVEREIGNTY OR LOVE.

"Is it not ignoring God's sovereignty to say that the world is lost because the Church neglects her duty?" This is a question sometimes asked by persons who do not like to hear us charge home upon Christians the responsibility for all that follows from their neglect of the Saviour's last command. Let us look at the conception of sovereignty that meets us in the above question.

The idea that underlies it is that God is supreme, has the absolute control of all events, and does control them in such a way that nothing can come to pass but what he judges fit; at all events, he will not suffer the interests of one class of creatures to be sacrificed through the misconduct of another class. Whom he would save them he will save, even if Christians neglect their duty; and they that perish would have perished in any case. God is sovereign; he is supreme; he can do what he will; he will not suffer any to perish because I have been negligent in conveying to them the Gospel message.

Well, let us look for an analogy in temporal things. There was a great famine in Ireland, about a quarter of a century ago; in England, America, and elsewhere were men who sympathized with the sufferers, and who gave liberally of their substance to alleviate the distress; the lives of multitudes were actually saved in this way; they who were not reached in time perished; great numbers perished. Can we suppose that God was indifferent to those that perished? Because God is a sovereign can we suppose that it mattered not whether Christians did their

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duty or not? Can we suppose that if those who had wealth and power in India had done their duty some years ago, a million and a half of souls would have perished in Orissa through famine, and half that number in Rajpootana?

The Lord's prayer tells us that the kingdom, the power, and the glory are God's. But in the same prayer we are taught to ask that his kingdom may come, which implies that it has not come, and that his will may be done on earth as it is done in heaven, which implies that it is not so done. What is sin but the transgression of his will? Had He seen fit to govern the universe by his sovereignty alone, he would never have made free agents with vast capacities and powers, nor allowed ungodliness to run riot over the fair face of the earth.

God is a sovereign; but he governs the world in the exercise of all his perfections; not by power only, but in wisdom and truth and holiness and love. God is love; it is not an attribute, it is his very nature; and his omnipresence, omniscience, omnipotence are all engaged in the manifestation of his loving nature. In love he created man a free agent, that man might voluntarily, lovingly, without compulsion, carry out the loving behests of God and enjoy Him for ever. In love to all beings, he suffers man to break his commands and bring unutterable woes upon the world, in illustration of the truth that the commands of God express his love, and that their violation is ruin. It is in the wrong use of his free agency that man departs from God and finds unspeakable misery; and it can only be in the right use of his free agency that he can return and regain all that he has forfeited; and, inasmuch as the sinner is dead in sin, the Holy Ghost is given to him that he may escape from the bondage of his own depravity, and freely return to God; freely, because God is true to his own plans and will have voluntary and loving servitors, not coerced slaves. The most stupendous issues are connected with the exercise of man's free agency. In vain man tries to persuade himself that it is not so; that God will never allow such tremendous results to follow from man's mere will; in vain Satan tries to persuade him that it is not so, saying, Ye shall not surely die, a curse shall not come upon the earth. The man who thoughtlessly placed a candle where there was something inflammable, in Chicago, last October, little thought of burning down the city. A foolish word has brought great empires into collision, and strewn battle-fields with myriads of carcasses. Whatsoever a man soweth that shall he also reap. In the 10th of Romans, after stating that there is salvation for all that will call upon God, the apostle asks how they will call upon him in whom they have not believed, and they can believe without hearing the Gospel. He demonstrates that the only ground of faith is in God's word, and that this is committed to God's people who are commanded to convey it to the ends of the earth.

It is an awful thought that such tremendous responsibilities should be laid upon men; but we do not help matters in the least by shutting our eyes to the fact. Many who long slumbered over this fact have lately awakened to it, and gone earnestly to their unconverted neighbours with the Gospel of love, and souls have been saved through their testimony. Oh that my people had hearkened unto my commandments, says the Lord, then would their peace have been as a river. As I live, saith the Lord—Jehovah himself takes oath before the universe, knowing how hard many would find it to believe the statement,—as I live, I have no pleasure in the death of the wicked; why will ye die? If the watchman blow not the trumpet, and any person is taken away in his iniquity, his blood will I require at the watchman's hand. I am the light of the world, says Christ; and again, Ye are the light of the world; he enlightens the world through His people. If the light that is in you be darkness, how great is that darkness; not merely darkness where the flame was, but as far as the rays would have extended. Ye are the salt of the earth; if the salt have lost its savour wherewith shall it be salted.

But what is it to preach the Gospel? No man can do it who is not himself a gospel; who has not drunk in at the Cross the very love divine there revealed, love that willeth not that any should perish, and yearns for the salvation of all. This is eternal life to know thee, the only true God and Jesus Christ whom thou hast sent. Paul could discover no bounds to the length and breadth and depth and height of the love of God, and he certainly travelled in that quest far beyond some of us who fancy they have discovered impassable bounds outside of which are the greater number of those who at the rate of 30 millions a year are added to the globe's population. Love is made but little account of among men; men are glorified for their learning, their intellect, their power, their command of resources, and even for their liberality where it serves to show men their opulence; but the fact that a man has a loving disposition gives him no title to general regard. Men transfer these ideas to God, and suppose God is far more intent upon vindicating his natural attributes than his love.

WHAT IS TRUTH?

And the spirits of the prophets are subject unto the prophets. (1 Cor. xiv. 32.) Not remembering this, the elders of the church at Corinth had allowed the church-meetings to degenerate into confused and disorderly gatherings. Even in such a matter as the communication of extraordinary spiritual gifts, even when men were speaking in tongues that were unknown to their own minds, the great law of human accountability was not set aside. There was no coercion, no divine compulsion reducing man to a machine. His freedom remained unimpaired. He was to exercise his common sense, to take note of the situation, and decide accordingly whether to speak or not. The mere impulse to speak, from within, the consciousness that the Spirit of God was with him, ready to give him utterance, was not in itself a sufficient reason for speaking. The Spirit was also with other brethren, and he should be as careful of their prerogatives as of his own. It seems very hard for some to understand this doctrine of the Holy Spirit's influence. The apostles were filled with the Holy Ghost, yet we cannot but note how considerate and sensible they were in all things. Some wait in a meeting for the monitions of the Holy Spirit, and sit still for half an hour; but the Spirit of God inspires us with a desire to redeem the time, leads us to consider the situation, the needs of one another, the truth that is yet unembodied in our lives, and to give words of exhortation. It is not like an engine that waits for the steam to enter the cylinder: as many as are the children of God they are led by the Spirit of God; he is with them habitually, even when they pick up a shoe-string; and we need his sanction as much for keeping silence as for speaking.

Let them ask their husbands at home. (35.) It would seem that it was common for those who did not clearly understand what was taught, to ask explanations there and then. So Jesus, 12 years old, was found asking questions in the temple. There was no such idea of sanctity or conventionality as makes it improper to ask preachers, in our churches, to explain what they say. But Paul thought it undesirable that women should publicly put questions about the word.

By which also ye are saved, if ye keep in memory what I preached. (xv. 2.) Here is another of these uncalvinistic *ifs*. The word that saves us is the word that abides in us and brings forth fruit thirty-fold, sixty-fold, or a hundred-fold. Peter in his epistles dwells much on the necessity of keeping the word in remembrance.

More than five hundred brethren. (6.) The word 'brethren' here shows that these were disciples. It was in Galilee that the great body of Christ's disciples lived, and on this account he was so eager after his resurrection to appear to them at once; but the slowness of the apostles to believe kept him in Jerusalem awhile. It was necessary that they should get established in the strange truth of a risen Saviour, and then go down to Galilee, visit the brethren, testify to them, and gather them together to meet Jesus. So he charged Peter to feed his lambs. Paul refers to these 500 as witnesses, which shows that although when they first saw the risen Jesus some doubted, their doubts were speedily dispelled, and they had been now a quarter of a century bearing testimony.

How say some among you that there is no resurrection? (12.) Men are in such haste to import their own crotchets into Christianity, and to improve upon God's religion.

Of all men most miserable. (19.) Having infinitely more to lose than others, the inheritance incorruptible, &c. We have joy and peace in this life, but this peace is connected with our assurance of God's everlasting love, and our anticipations of heaven.

The first-fruits of them that slept. (20.) He is speaking of Christians only, throughout this argument.

When he shall have delivered up the kingdom to God, even the Father. (24.) This refers to the sovereignty mentioned in John xvii.: 'Thou hast given him power over all flesh that he should give eternal life to as many as thou hast given him;' which naturally terminates when the object for which it was bestowed is accomplished. There must come a time when there shall be no more sinners to be converted.

Baptized for the dead. (29.) No interpretation of this does full justice to the original, except that which supposes that there was such a usage as being baptized by proxy, when men (for instance) were converted in prison before their execution, for the purpose of establishing the fact publicly.

I die daily; witness your glorying which I have in Christ our Lord. (31.) The glorying was his in one sense and theirs in another. He praised God that they had been won to Christ through his self-crucifying consecration; they praised God for the same.

Thou sowest not that body that shall be. (37.) We know not what we shall be, but when we see him we shall be like him. He is speaking only of the resurrection of believers. The body of Jesus was no longer dissoluble when he arose. It was indeed of flesh and bones, for the purpose of establishing its manifest identity with the crucified body; but it soon put on the characteristics of immortality. We shall have a body like his glorious body. This glorification shall not annihilate the peculiarities of those glorified, except so far as these are sinful and afflictive.

It is raised a spiritual body. (44.) In perfect harmony with the indwelling Spirit; fitted in every way for the manifestation of the Spirit: without any remains of the carnal man. This is that crucifixion of the natural man which Paul and other saints aim at and strive after. (Phil. iii.; Rom. viii. 11.)

Cannot inherit. (50.) Cannot be developed into. There must be dissolution first. We must, like the seed, die, leaving only the germ of immortality to put on the celestial body; or we must be so crucified with Christ, as that the perfection of the new life may be revealed in us. (See next verse.) Observe that in this chapter immortality is identified with resurrection; not to rise again is not to have experience of life beyond this; and further that the resurrection spoken of is the resurrection of the just only.

We shall all be changed. (51.) This is the connecting link between 'neither doth corruption inherit incorruption,' and 'this corruptible must put on incorruption.'

God giveth us the victory. (57.) The victory here spoken of is the final victory over death, the putting on of physical immortality.

Your labour is not in vain. (58.) The apostle's method of comforting Christians differs somewhat from ours. We speak of the saints on high, the joys of heaven entered on immediately by the dying

believer, and so does Paul sometimes; but here he brings consolation from the far-off resurrection. Is it that the first Christians were not so able to realize the disembodied life as we are? Rather perhaps God would have us identify ourselves with his cause, and instead of resting content with personal beatification, look forward to the glorious appearing of the bride and bridegroom.

Let no man despise him. (xvi. 11.) Either on account of his youth, or because, like me, he lives humbly and supports himself.

His will was not to come. (12.) He did not bow blindly to the judgment of Paul; nor did Paul seek to impose his judgment upon him. Some of our bishops are more imperative—with missionaries, strange to say, not chaplains.

Quit you like men, be strong. (13.) Be strong spiritually, in overcoming temptation, resisting sin, controlling your own spirit, confessing Christ, protesting against the evil of the world, and especially in living aggressiveness for the salvation of others. According to this standard we have very few men in our modern churches.

Let all your things be done with charity. (14.) What an important grace this love must be, if it is to enter into every thing we do and say! How large a supply we need to have always on hand! If we do a thing unblamably in all other respects, yet without charity, it is wrong. Love is never to sleep in the heart of the Christian, just as it never sleeps in the heart of God.

The house of Stephanas. (15.) Mentioned in the 1st chapter as having been baptized by Paul, and here as having addicted themselves to the ministry.

Let him be anathema. (22.) Our Lord plainly tells us in Matt. xxv. that they who love not his people, aiding them not in their troubles, love him not; and that they who love him not shall go into everlasting punishment. The apostle's meaning perhaps is that such should be excluded from church fellowship. Not to keep the commandments of Christ is not to love him.

LEAFLETS.

"*They wrap it up.*" MICAH vii. 3.

THESE words were first used to designate the mode in which the administration of the law courts among the Jews in the days of Micah was conducted. Justice seems to have permitted some golden rays to enter beneath her blindfolding bandage, and to have allowed a coin sometimes to sink one of her scales. Woe to the land where bribery turns the balance, and where prince and judge, and important personages, agree for reward to mystify the laws and "wrap up" the judgments of the poor, so that light and truth cannot find an inlet nor the injustice done an outlet! Is there not many a court in India to which Micah's words would be but too applicable; "The prince asketh, and the judge asketh a reward; and the great man, he uttereth his mischievous desire: so they wrap it up"?

This practice of wrapping up deeds which cannot bear the light is well nigh as old as the world we inhabit. We find it in operation among the earliest progenitors of the human family. Adam wraps up his share in the first sin that cursed the world, and throws it upon his wife. She in turn throws it back on the serpent, who would no doubt have followed suit, if there had been any other on whom he could have rolled the guilt. Then comes Cain, wrapping up his horrid murder and denying, even in the presence of the Omniscient, all knowledge of the deed. In all probability there has not been from that time to the present a single man or woman on the earth who has not over and over again adopted the same method of self-exculpation.

Sins and errors are wrapped up in several ways. There is the clearing of oneself by casting the blame on others more or less implicated in the transaction. This is one of the most commonly adopted modes in practice; and it is one of the earliest marks of innate badness. We see it in the child who never saw it in any one. An indigenous plant argues an existing germ and a congenial soil. No one sowed the seed, yet it springs up and blooms. Thus we have not only the spontaneous outgrowth of evil and the plan of concealing it both equally native and untaught. And as intelligence is developed, the reasoning powers expanded, knowledge acquired, inducements multiplied, and successes in concealment gained, the evil habit becomes strong and mastering, until men unblushingly draw the cloak of falsehood over their own guilt and fasten that guilt on their neighbours. Let parents learn a lesson from this to train their children to candour in the acknowledgment of faults, and on no account to roll them over on others.

Then we have the plan of involving others as well as ourselves—not seeking, as in the former case, to exonerate ourselves, but by bringing in others as co-partners, striving to show that our guilt is by no means extraordinary. This is a curious development of our corrupt nature. It is the resource of the coward and the immature liar. "Yes, I confess it is all true enough. But I am no worse than my neighbours. They have often done the very same." Frequently, indeed, persons will entice others to join them in some deed of night for the express purpose of having companions in sin, for they are not valiant enough to join hands with the devil alone. Besides, if the matter comes to light, it is pleasanter to feel that you are not the only object of the world's condemnation. All this would be quite rational and explicable, if responsibility attached to men only *en masse*, but since each man and woman is a distinct unit and individually responsible before both God and society, it is marvellous that such a subterfuge would be once resorted to, yet so it is, and thus "they wrap it up."

Another species of this covering of crime is flat denial. Ananias and his wife and Peter are familiar scriptural examples. This is a daring expedient, and he is a dangerous man who ventures upon it. Step into one of our law courts and observe how witness after witness roundly contradict themselves and one another. The very man who has committed the crime swears he could not think of such a thing, and never knew or heard of it till the charge was laid against him, and he has several witnesses at a rupee a head to corroborate his averments. Or set a man before you, charge him solemnly to tell you the truth, ask him point blank, if he knows a certain fact (of which he has perfect knowledge), and you will hear him deny it with the strongest protestations, while not a muscle of his face, or a movement of the eye, or a tone of voice would awake your suspicion. Thus men lose confidence in one another, the design of justice is frustrated, judges are deceived, and falsehood luxuriates in the land. It is the unshrinking audacity with which the most manifest lies are narrated at length that amazes one. But conscience has ceased to admonish and restrain. "So they wrap it up."

There is a day coming that will declare and proclaim the secret and hitherto concealed actions and thoughts of men. They now hide, distort, and alter the appearance of the evil deeds, so as to escape the deserving punishment of the world's accusing tongue; but the device will not prove effectual always. It is written: "Be sure your sin will find you out."

R. A.

CORRESPONDENCE.

ELECTION.

To the Editor of the "Bombay Guardian."

DEAR SIR,—I am at one with you in the firm conviction, that no unconverted man was ever yet in sympathy with the doctrine of election. It is a mere terror and alarm to him, and never can be anything else as long as *he* remains unchanged in his relation to God. In dealing with such an individual, the first thing requisite, is not to expound a doctrine of election, but to point him directly to Christ. Still as long as he remains an unregenerated man, he will stumble as much at the faith of Christ as at the doctrine of election. Now in this case the method of dealing with him is not to modify the Scriptural view of faith, but steadily to present it to his mind, praying that God may give him wisdom to understand it fully. And so also, I imagine, we are called to do with similar reluctance and rejection of the doctrine of election. It is a doctrine for the believer, for no other can ever be in sympathy with it, but rightly educated I do not think the regenerated mind has any distaste for the contemplation of this doctrine. Certainly it is in itself most comforting, as expounded in God's word. It reveals an engaging aspect of redeeming love, a divine purpose of mercy not to be thwarted by the combined hostility of sin, of devils, or even of the individual sinner.

It imparts a fixity and stability to the Gospel plan of salvation, whose origin is altogether in God's eternal love for man. With reference to the individual believer, it shows him the infinite strength on which he leans. It shows him that God's express purpose is on the side of his salvation, and that nothing more is needed to make that salvation as certain as any divine assurance can ever make it. Now I do not think that as sincere children of God, we can ever make light of these grand consolations, when we see them in their proper significance. Nay, I think the heart leaps for joy at the sweet prospect and retrospect of the 'sure decree.'

It appears to me then that what we have to guard against is not election, but misconceptions of this doctrine. These I admit freely, and, indeed, know from sad experience, to be exceedingly discouraging. Let me just point out what I consider a few of those misconceptions.

1. That election conflicts with the freeness and fulness of the Gospel message. If the Gospel was a declaration of an unconditional pardon for the sinner, and an assurance of universal salvation to the world, it would conflict with this. But we nowhere are told that every individual of the human family is to be saved. So far from that, that we have the authority of God's word for maintaining exactly the contrary of this. How presumptuous is the heart of man! Who has given him any right to dictate to God the terms of the covenant of human redemption? There is also here an erroneous conception, which leads us to think of God as any more bound to save a single sinner among men than a single one of the fallen among devils. There is the same natural obligation in either case,—that is, none at all. The only circumstance which can constitute an obligation, is if God should voluntarily bind himself by means of a secret purpose or express promise. In the case of man we have this obligation thus voluntarily incurred by his Redeemer, and limited only by the revelation which instructs us about it. We cannot push the matter any further; "hath not the potter power over the clay of the same lump to make one vessel unto honour and another unto dishonour?"

2. Election is sometimes supposed to imply that God has any pleasure in the death of the sinner. This is a very serious misconception. That would mean, that man's apostacy and his continuance in it was something in accordance with God's will. An apostacy, in which God takes pleasure, is no apostacy at all. The truth is that man's departure from God and continuance in a course of sin, are to be regarded as all in direct opposition to the divine will. As long as the sinner continues to pursue the devious path, so long he acts in diametrical opposition to God's will. Can we deny, then, that man has actually done this? And what is the need of lugging in a miserable excuse, to the effect that man's continuance in sin indicates either indifference or consent on the part of God, whose orders he is thus openly setting at defiance? And surely in full view of election, we can say in all sincerity, to even the vilest sinner, You are opposing God's will, you are keeping at a distance from Him. His will lies in the other direction altogether. Turn right round, arise and go to your Father, and then you will have no difficulty with his desires and preferences. You are outraging them all, and therein consists your foul sin. Arise then at the master's voice, and learn obedience to the will of God. Yes, we can say this to the sinner—to *every* sinner—and enforce it mightily as the spiritual life begins to blossom into a fuller light by considerations drawn from the elective purpose of redemption.

3. We must tell men frankly, that if they demand as a guarantee of their acceptance with God, an assurance of his purpose to save *all men* on the Gospel plan, we have no need of such prying curiosity for our own case, and there is no such assurance in the word of God. Let men learn to curb that ready tendency to insist upon the question, 'Lord are there few that be saved.' It is not necessary for the settlement of our case. What is needed for this is that assurance, which the spirit never fails to give the believer, that God is most willing and ready to save him, or indeed any one else who cares to come and accept this salvation. It is the personal assurance which is really needed, and that is made known, not by philosophical generalizations, but by the testimony to the individual of God's Holy Spirit. Not indeed that election limits our view of the sphere of the Gospel or of its triumphs within that sphere. 'All the ends of the earth shall see the salvation of our God.' Is election in conflict with that unconfined dispensation of the blessings of salvation? In the second Psalm it is not so represented, neither in any other Psalm or portion whatever of God's word.

We do not see our way to speak of God as always opening a door, and nothing else. We *think this* hardly the Scriptural view, for there it is written in regard to this, that he that hath the key of David openeth, and no man shutteth, and *shutteth* and no man openeth. Yet in view of all scriptural teaching, both about election and every thing else, we can say that God has indeed made a world-wide provision of redemption, and that we may rest in the assurance that he will make good this word of promise. In this sense indeed we can say, that election does not shut the door. It sets before the world an open door, and no man can shut it, and just because it is held fast in the firm grasp of the divine decree. Remove that potent arm, and the mighty door of entrance would swing to and shut, were every one of the Saints and Seraphim to combine together in order to hold it in its place.

4. In the last place, should it be advanced that election is peculiarly offensive to the *believer*, that it has any conflict with the *new-born* faith in Christ, then we would demand proof of such an astonishing utterance. Is it not a matter of fact that the most eminent Christians that the world has seen, were men that found election a most consoling theme. No, the order is first faith, then you will not fail to secure the proper sympathy with the Scriptural doctrine of election, and that in all its plenitude, in reference both to the individual and the Church at large. It is the *want* of faith which makes election a stumbling block. Consult the opinion of any infidel at random, and I am certain you will find a living instance of the fairness of this conclusion. Much of the opposition of the human heart to election is, I believe, nothing but a form of that secret quarrel which men have with the related doctrine of the sovereignty of God. Oh for more of that perfect submission of spirit which accepts and does not controvert the will of God on earth? Then would his choice be our choice, and we have no complaints to make. Another thought about this is, that we cannot and should not seek to abolish for the sake of men, what forms a portion of the proper offence of the cross. This is an evil tendency, and one to which our very zeal may now and then expose us. How much there is that one is tempted to wish away from the word, as well as from the providence of God. We have all had such experiences. Yet God does not take the obnoxious thing away, he keeps us and it together, until we learn the folly of our wish for a divorce.

There are other difficulties as trying as those of election, and yet we shall carry them with us to the grave, unsolved to ourselves or others. Let us not be impatient of these perplexities, but hear in reverence the word of comfort: "My grace is sufficient for thee, my strength is made perfect in weakness." I have no doubt that the difficulties of election have their use for Christians, though it were only to exercise their faith. Let us not make that straight which God hath made crooked. The whole scheme of salvation, as we know so well, would be something very different from what it is, if every thing were modified or set aside, which we in our haste see fit to run against to our personal injury.

And ought we not, Mr. Editor, to hesitate before we accept as genuine faith what comes into action only upon the removal of a Scriptural truth, which has much to humble the pride of the natural heart, much to teach it of unreserved submission to the will of God? Is there no danger in lending countenance to such a state of mind, no danger of hiding from it its own deformity, or insinuating, however sparingly, certain imaginary obligations on the part of a Redeeming God?

I certainly firmly believe in the existence of this danger as well as of other similar dangers in connection with such a method.

On this account I have felt it a duty to write my mind as freely as possible. I am sure you have sufficient generosity to construe the motive favourably, and to believe that

I am, with much respect, yours sincerely,

Bombay, 13th May 1872. W. S.

[We may, hereafter, notice some of the arguments brought forward in this letter.—*Ed. B. G.*]

Epitome of News.

Saturday, May 11, 1872.

—*Times of India:* "Yesterday afternoon, H. E. Sir Philip Wodehouse, Governor of Bombay, held a levee in the Durbar Room, Town Hall, which was one of the most numerously attended ever known in this city."

"According to the late Census, there are 3,613 Europeans and 12,013 Eurasians in the Madras city."

"The proposal of the Supreme Government to take over and maintain the railway telegraphs on the Southern lines, has been declined by the Companies."

"The Government of Madras notifies its gratification on learning that an arch, six feet in span, has been constructed of concrete in the Ganjam district. It anticipates that arches may be built of this material at two rupees per cubic yard, or thirteen annas per yard cheaper than the brick-in-chunam work."

"Brigadier-General Brownlow, in his Report on the operations of the Lushai Expeditionary Force, bears testimony to the advantages to be derived from the new system of army signalling with flags."

"The money subscribed towards the shipwrecked Sailors' Relief Fund, at Madras, will all be needed for the specific purpose for which it was subscribed."

—The B. B. and C. I. Railway extension from Veerumgaum to Wadwan, 40 miles, is completed.

—*Japan Gazette;* Yokohama, March 27th: "The somewhat alarming intelligence respecting the attempted entrance of the palace in Yedo by ten men with intent to assassinate the Mikado is received in Yedo with much less surprise than might have been expected. The existence of a very extensive conspiracy against the present government and against foreigners was discovered some eight or nine months ago, and among the most prominent members were a Mia (relative of the Mikado), Mariyama Daijo, vice Minister for Foreign Affairs, the chief of the Konaisho (officials of the imperial household), and several Kuges.

"The plot consisted of not less than 40,000 to 50,000 men, principally Kiusiu men; and their intentions were to spread themselves in sufficient numbers at all the open ports, and on a certain day and at an hour agreed upon, the castle of Yedo was to be entered, the Mikado seized and conveyed to Kioto to resume his old position; and an assault was to be made on foreigners with a view to their extermination. The Government discovered the plot, and the principal conspirators with some thousands of the men were captured and six or seven hundreds were deported. The Mia was sent a close prisoner, and escorted by a strong guard, consisting of several hundred soldiers, to Kioto: Mariyama Daijo, the Kuges, and some others were decapitated; and the plot was assumed to be at an end. It is now believed that it is far otherwise, and the first idea that occurs to men's minds here is, that the band who made the attempt of last night, belong to the same conspiracy."

Monday, May 13.

—*Times of India:* "Dengue fever seems to be growing worse, if anything, in Calcutta and the neighbourhood, and though not dangerous—that is, not fatal—save in very exceptional cases, it seems to be dreaded almost more than cholera. It is very bad in Serampore; in some cases whole households being prostrated; and attended, as it is, with excruciating pain, with effects felt long after the disease has abated, the fever has come to be looked upon as a very terrible visitation. Almost every person one meets in Calcutta has had it more or less."

There have been some cases lately in Bombay. It has broken out in Madras.

—*Advance:* "As the property destroyed by the fire is reckoned at the value of nearly $200,000,000, while the insurance policies called for are somewhat less than $100,000,000, it would appear that the charge against the companies of consenting to over-insuring, when a policy was taken out, and then refusing to pay the face of the policy, in case of a total loss of the property, was not true to any large extent. It is stated that the solvent companies have already paid over $40,000,000, and that $10,000,000 additional will be paid by those which have gone into liquidation."

—*Japan Mail:* "The scene witnessed by those who were in Yedo during the fire was horrible indeed. An eye-witness tells us that at 3-15, when the fire broke out, no one thought anything of it; but as it leaped from block to block, firing several places at once, the danger was felt to be imminent. Another gentleman who was near the castle at the outbreak of the fire, saw at least fifty persons carried on by stretchers, nearly all dead; while a third witness who was in Tskidji saw great numbers dead by suffocation or fire. Mothers threw their children away from them—into the water to be drowned, or on to the ground to be burnt—and rushed on to save themselves. Two-sworded men, drunk with excitement, cut and hewed in all directions, and the men who were seen disabled by sword cuts were too numerous to count. In contradistinction to this, daughters were to be seen carrying their fathers and mothers away, children just old enough to understand what was going on helped to save their parents from destruction, and what was more touching than all was to see in the distance people fall under their burdens to be overtaken by the flames before they could rise.

"When we think of two square miles of a crowded city laid to waste; 30,000 persons rendered homeless; 10,000 houses burnt, and from 250 to 350 persons killed, the mind fails to comprehend the state to which the city has been reduced."

—The *Indian Statesman* thinks the spinning mills should only be allowed on the leeward side of the island. "Every one claiming the right of doing 'what he will with his own,' sells his garden at three times its value to a company of projectors, of which he is himself chief, and plants a mill down therein, to the ruin of the entire neighbourhood; while another puts his mill just to windward of some of the most pleasant residences of the island, and makes them uninhabitable."

—*Bombay Gazette:* "We understand that the Bombay Government has called for a full and detailed report from Colonel Shortt, Acting Political Resident at Baroda, on the circumstances attending the deaths of Bhow Scindia and the Moonshee."

—*Times of India;* Mhow: "We had a dreadful scene in our Magistrate's Court to-day, when he narrowly escaped the fate of Mr. Norman and the late Viceroy. A police peon, a Mussulman, and once a great favourite of the late notorious and disreputable Kotwal, was brought before the Magistrate on some charge, and was found guilty; upon which the Magistrate dismissed him from the force and took away his belt. Enraged at this treatment, the villain watched his opportunity, and when Captain Mayne was leaving the office, he took up a sword and aimed at him a blow, which fortunately failed of its intent. The fellow then turned on the jemadar of the police, whom he severely cut on the forehead. The acting Inspector of Police was also cut on the back. A very old and faithful duffadar, who happened to be present, came up to arrest him, but the villain knocked him down, and so severe were the blows, that the poor fellow died in the evening. The creature determined on killing every one he could, as he flew sword in hand after every one in the office, but they bolted and shut themselves up in the rooms of the Court. The villain then cut his own throat."

Tuesday, May 14.

—The tea culture of India has about quadrupled in seven years.

—*Times of India:* "Nubbeebux Noor Mahomed, while seated and reading the *koran*, with three other Mahomedans, on Sunday night, at 10 o'clock, in his house on the first story at Nagdavie street, was stabbed with a knife over the right temple, by a person who immediately ran down the stairs; his movements were so quick, that he could not be identified by either of the parties who were present."

—*Indian Church Gazette:* "In the debate on the Contract Bill, upon a section legalizing racing-plates of the value of Rs. 500 or upwards, the Lieutenant-Governor said he would oppose such a proposal by every means in his power, as a piece of special legislation which would legalize the gambling of the rich and leave out in the cold the gambling of those whose stakes were not so high as Rs. 500. Such legislation was on a par with the justice which in England shut up the small gambling shops but left Tattersall's untouched."

The Hon. Mr. Campbell was alone in his opposition.

—*British Medical Journal:* "In view of the unblushing and scandalous sale of diplomas by the establishments known as the 'Philadelphia University of Medicine and Surgery' and the 'Eclectic Medical College of Philadelphia,' the Senate and Assembly of Pennsylvania have voted unanimously to repeal their charters."

—*Bombay Gazette:* "Four years ago, when Mr. Hope was District Magistrate at Surat, the police reported that a villager of Utgaum, in Bulsar, had disappeared, owing to a suspicion that he had tried to enter another villager's house at night to steal. Mr. Hope, however, found that the missing man had been murdered, and got evidence to show

where the body had been buried; and he therefore induced Mr. Bellasis, then Acting Police Commissioner, to dismiss the heads of the local police on the charge of having been bribed to hush up this crime. In 1870, Mr. Rogers, who had meanwhile resumed the Commissionership, discovered that the bones of the supposed murdered man, whose corpse had been dug up, were 'those of a bullock.' In the beginning of 1871, Mr. Rogers learnt that the man was alive and well, and he quietly directed Mr. Hope's First Assistant, Mr. Ramsay, to make the necessary inquiries. Mr. Hope heard of this indirectly, and wrote in a furious letter to Government, the tone of which was afterwards described in a Resolution of Government as 'so improper and disrespectful to Mr. Rogers, that Government must limit its notice' of the irregularity of instituting the secret inquiry, 'to an expression of disapprobation of the language and style of Mr. Hope's letters.'

"The murdered man, however, was next brought before Mr. Hope himself, who at last could not help admitting that the identity was established. Now, most officials who had had innocent men punished for taking bribes to conceal a crime which was afterwards proved not to have been committed, would have been anxious to atone for the wrong done by every means in their power. But Mr. Hope would not admit that he had erred in dismissing the chiefs of the police. 'Grave suspicions,' he urged, at the end of a voluminous report, 'must continue to rest on all three.' We are glad to say that our Government dealt in a proper spirit with what they rightly called 'a very serious case.' The arguments by which Mr. Hope endeavoured 'to support his theory that bribes may have been given notwithstanding that no murder was committed,' were declared to be 'wholly untenable,' and it was ordered that the injured men should be restored to office. The Duke of Argyll, to whom all the papers were submitted, has now expressed his disapprobation of the conduct of Mr. Hope and his approbation of that of Mr. Rogers in having brought the matter to the notice of Government in justice to the innocent native officers who had been summarily dismissed upon erroneous information. His Grace has also ordered, and instructions to this effect have been given, to the Accountant General, that the whole of the arrears of salary of these men, from the time of their suspension, shall be paid to them."

These statements are most discreditable to the judgment, candour, and impartiality of Mr. Hope.

Wednesday, May 15.

—*Overland Mail, April 26th:* The Macao coolie trade has been discussed in the House of Commons, and papers promised. The treatment of Jews in Roumania and Servia has also received the attention of the House.

In the Westminster School Board election, where a close run was talked of—Lord Mahon, in favour of religious education, obtained 5,505 votes; while Mr. George Potter, who advocates secular schools, obtained only 1,130.

Mr. J. S. Mill writes that the shareholders of the defunct Bombay Bank have a just claim to reparation from the Government.

Last week, a man named Hurry, one of the "Peculiar People," residing at Plumstead, was committed for the manslaughter of his daughter, who had died from small-pox, without medical attendance. Another of the man's children has since died of the same disease. The circumstance is aggravated by the fact that, on the occasion of the inquest last week, this child was brought by the mother into the inquest-room, although the eruption of small-pox had at the time broken out upon it, and that the mother carried her faith in supernatural interposition and her disbelief in contagion to such an extent as to keep the child in the room among fifty or sixty people for several hours.

At Dundee, on April 19, a meeting of domestic servants resident in the neighbourhood was held. There was a numerous attendance, the room being quite full. The *Dundee Advertiser* says: "Two girls addressed the meeting at some length, contending that the domestic servants were entitled to a half-holiday weekly and a free Sabbath every fortnight. They stated that they saw nothing to prevent such an arrangement being carried out; but, if there really was anything to prevent all the servants getting away on one day, a full holiday once a fortnight might be substituted."

April 11th: The boilers of the Steamer *Oceanus*, on the Mississippi, exploded and set her on fire. About 60 persons were killed. "Many were burnt to death, this being the fate of the captain, some of the pilots and officers, and of several women who were on board, the falling timbers crushing them and preventing their escape. Others were drowned, several being found in the river with life preservers on, evidently frozen to death. Ten or twelve persons died after having been rescued.

The Russian Government, it is reported, is about to open negotiations with China, with a view of extending its southern frontier in that direction.

Vice-Chancellor Malins has granted an order to wind up the India and London Life Assurance Company, one of the companies amalgamated with the European Assurance Company.

The extradition of Margaret Diblanc, the woman accused of murdering Madame Riel, has been granted, and she has been handed over to the English officers.

Bishop Temple has, in an address at Liskeard, been indicating the relation which the Church of the future should hold to Nonconformity. His advice is that Nonconformists be treated as a brotherhood within the Church—as friends to work with, rather than as enemies to fight against.

—The *Times of India* has a letter from Zanzibar describing the hurricane of April 15th, as experienced in the harbour. It concludes thus: "At 9 o'clock A.M., there lay safely at anchor one large steamer, one frigate, one corvette, two small steamers belonging to the Sultan, the ships *Lobelia* and *Bushire Merchant*, North German brig *Adele Oswald*, about one hundred buggalows and dhows, several lighters and small boats, and our own ship. At 5-30 P.M. *nothing* remained floating but the *Abydos*. The small steamer *Star* that had ridden out the first part of the cyclone had parted her cables, drifted in shore, and sunk. The *Lobelia* (in ballast) had nobly ridden out the first part of the cyclone, but afterwards had her windlass torn out of her and had drifted on shore, and lay upon her beam ends against the Custom House, a total wreck. The eight or nine dhows and the two lighters which survived the first part of the hurricane, had either gone on shore or sunk at their anchors. We could now see that several more houses had blown down."

Same: Baroda: "A shocking murder was committed in the city, on the afternoon of the 10th. It appears that a certain woman of no very good character, had come to the Sirsa Tulao to draw water, and while there a sepoy arrived, who had previously been on terms of intimacy with her, but who had been cast off for a more recent favourite. Some words passed between them, when the woman used a very bad expression towards the man. At this moment the woman had filled her chattie and was walking on, holding the vessel on her head with both hands. The man followed, drew his sword, and at a single blow cut off one of the woman's arms. She still walked on, when he cut off the other arm. Then the poor creature fell, and the man coolly hacked her to pieces, wiped his sword, and made off. There were many persons looking on, but none dared to follow the murderer, who got clear off, it is supposed in the direction of Oodeypore."

—The dengue fever has broken out at Ahmedabad. The people regard it as a diabolic possession.

—*Bombay Gazette:* "The consecration of a new Goanese Church in Bombay, at Burrows' Lane, took place on Sunday last in the presence of a large concourse of Catholics. The new building is dedicated to St. Francis Xavier, the glorious Apostle of the East."

—At Great Falls, New Hampshire, Senator Wilson lately gave an address, in which he said:

"I was born here in your country. I was born in poverty. Want sat by my cradle. I know what it is to ask a mother for bread when she had none to give. I left my home at ten years of age, and served an apprenticeship of eleven years, receiving a month's schooling each year, and at the end of eleven years of hard work a yoke of oxen and six sheep, which brought me eighty-four dollars. A dollar would cover every penny I spent from the time I was born until I was twenty-one years of age. I know what it is to travel weary miles and ask my fellow-men to give me leave to toil. I remember that in September 1833, I walked into your village from my native town and went through your mills seeking employment. If any body had offered me eight or nine dollars a month, I should have accepted it gladly. I went down to Salmon Falls, I went to Dover, I went to Newmarket, and tried to get work, without success; and I returned home, weary but not discouraged, and I put my pack on my back and walked to the town where I now live and learned a mechanic's trade. I know the hard lot that toiling men have to endure in this world, and every pulsation of my heart, every conviction of my judgment, puts me on the side of the toiling men of my country—ay, of all countries. I am glad the working-men in Europe are getting discontented and want better wages. I thank God that a man in the United States to-day can earn from three to four dollars, in ten hours' work, easier than he could forty years ago earn one dollar, working from twelve to fifteen hours. The first month I worked after I was twenty-one years of age, I went into the woods, drove team, cut mill-logs, wood, rose in the morning before daylight and worked hard until after dark at night, and I received for it the magnificent sum of six dollars! And when I got the money those dollars looked as large to me as the moon looked to-night."

Thursday, May 16.

—*Times of India*: Mhow, 14: "The excitement caused by the suicide of the policeman, after cutting down the duffadar of police on the 10th instant, has not subsided among the natives, more especially the Mahomedans. The burial of the remains of the police sepoy occasioned a great demonstration among the Mussulmans following his remains to the burial ground. They called out 'Deen,' and that the villain had only done right in killing a Hindoo, more especially on a Friday, and that he would go to the Moslem's paradise. The brothers of the murderer are said to have vowed vengeance for their brother's death. The strange thing is, and one which speaks badly for the *kudas* of the police, that not one of the police guard attempted to arrest the murderer whilst he was cutting down the duffader, or afterwards."

—The Livingstone expedition has secured the services of the Rev. C. New, of Mombas.

Friday, May 17.

—The *Bombay Gazette* gives a very interesting though dark picture of the Native states in the Central Provinces, gleaned from Colonel Keating's Report. There are 15 of these feudatory states, with an area of 28,000 square miles, and a population of 1,000,000. The chiefs cannot enforce the death penalty without the sanction of the Commissioner. We have only space for the following extract:

"Another case of interference by the British was in the deposition of the Rajah of Patna (the scion of a line of Rajput kings who reigned for twenty-six generations), the accounts of whose mal-administration read like the annals of the dark ages when semi-barbarity ruled supreme in Europe. A few years ago Sur Pratap Deo succeeded to the Chiefship, and he, in an eminent degree, fulfilled the prophecy of his late father, from the promise of wickedness shown in his early days, that he will never hold his country. Being able to read and write a little Oordoo, Sur Pratap Deo was considered as being above the general run of chieftains in intelligence, but he assiduously besotted himself with drugs and debauchery of all kinds, which very soon rendered him wholly unable and unfit to attend to business. He had a brother—*par nobile fratrum*—equally debauched as himself, but not so enfeebled as to be incapacitated from indulging in the natural ferocity and violence of his character. The people of the Khond Mahals, who were unhappily under the supremacy of this man, were oppressed by him and his emissaries beyond endurance, and at one time his life was not safe; indeed, one of his agents had so roused the resentment of the long-suffering Khonds, that they murdered him and the whole of his family. It is impossible for us, in the limits of an article, to describe the series of violent wrongs and detestable oppressions which the besotted rulers of Patna laid on the head of their victimised subjects. Levies were made with the dagger as an authority to *enforce them;* witnesses who were produced to prove the oppression of the Rajah's agents were themselves cast into prison, and the culprits allowed to go scot free: orders were sent to heads of villages to pay so much money to bearer, or other persons indicated, the understanding being that some one was to be fined and the sum mentioned in the orders paid, and the invariable process of getting the necessary funds was to rake up some case against any one supposed to be wealthy, and then fine him the amount specified in the order. If the order was to deliver a bullock to the bearer, or indeed any other property, such bullock or property was simply seized from any one who had it, and made over.

Finally, Sir Pratap Deo was deposed by the British authorities, and directed to proceed to Sumbulpoor, but eventually was allowed to live with his brother-in-law, the Rajah of Karond, already mentioned by us in this paper in that State; a summary settlement of the land for five years was made by the Deputy Commissioner with the Zemindars and heads of villages; the land revenue was raised considerably above what it was in the Rajah's time; and all extra cess or fines remitted until the five years of the settlement have elapsed. The people are perfectly satisfied with these measures by a Government whose strength and justice they are not incapable of appreciating, and indeed the villages of the Khond Mahals have agreed to pay a much higher assessment than they ever paid before, which they can afford to do, now that they are relieved from the black-mail which used to be constantly levied by their former ruler."

—Another blow has been struck at priestly intolerance in Spain, a ministerial circular having been promulgated which orders that in future a portion of all cemeteries is to be reserved for the interment of non-Catholics.

—Butchers' Island has been made a sanitarium for the town and harbour of Bombay.

—The storm which visited Madras as a cyclone, and Vellore in floods of rain, appears to have been felt more or less all over the eastern portion of the Madras Presidency.

—Our next English Mails left Aden the 16th, at 9 A.M.

—Madame Rachel has been let off two years of her term of imprisonment.

—The home papers advertize the following work:—"The Prophetical History of the Church and the World. By Edwin Hycock, author of the 'Kings of the East.'" Some of our readers will remember that Mr. Hycock was formerly of Bombay.

—Speaking of a version of the *Ramayana*, the *Times of India* says: "We can imagine nothing more delightful, this hot weather, than to recline at ease under the cool shade of a spreading cedar tree, somewhere about half-way up the Himalaya mountains, with the Valley of Roses at our feet, with the line of perpetual snow temptingly close above our head, and with Mr. Griffith's three volumes as our only companions."

—*Rast Goftar:* "Ninety per cent. of the whole Hindoo community of Neriad consist of the *Vaishnavs*, or believers in the *Valubhcharya* Maharajs. The present Maharaj Brijruttonjee, with all the qualities which characterize these Hindu 'deities,' is also a spendthrift. He spends thousands of rupees on slight occasions, and his devotees have to pay the amount whether they will or no."

—Deaths last week 400. By small-pox, 69.

—*Hindoo Reformer:* The Honourable Mr. Munguldas Nuthoobhoy gave an entertainment last Friday night to the Hon. Mr. Mansfield, when about four hundred of the principal European and native residents of Bombay were invited. The guests were supplied freely with refreshments of all kinds, with which they seemed to be pleased. But the nautch disgusted them—a circumstance which might have been avoided by some prudence on the part of the worthy host. One can know from their countenance that they cherish a secret hatred for this barbarous mode in which natives of position and wealth still take an infinite delight. These dancing girls, with their affected cheerfulness and hideous manners, living from infancy in homes of vice, and given up from early life to unlimited sensual pleasure, are the very last beings, we should think, to be allowed to enter our mansions on an occasion so interesting, and in an assembly so respectable as that which we notice."

—The same: "We do not see any reason why the Educational Department cannot teach students to discard profane speech, which too often we observe coming from their lips. It is not a religious injunction that boys should utter foul words in their vernacular, and we do not know what secret chaos is that in the Educational Department which takes no notice of the fact that the morality among students is at the present day on a level with that which existed ten years ago, and has not improved in the least."

Miscellany.

—"*The Lord's work in the Black-Down Hills*," by G. Brealey:

"Another remarkable answer to prayer, as showing the sovereignty of God to carry out His divine purpose, is manifest in the following instance. I was visiting in a new district, and seeking for a place wherein to preach the Gospel of God to lost sinners, and had obtained a room in the house of a Christian brother. On my leaving his dwelling he said, 'There is a sick sister not far from this who would be glad to see a Christian. Will you call upon her?' Upon learning her name and place of abode, I went immediately to her house, and found a dear suffering child of God, who had lain there for thirteen years and six months with a spinal affection, which had rendered her entirely helpless; so that for more than nine years she had been without any sense of feeling in her lower limbs, and had been unable to move herself save when assisted by friends.

On my entering her room she greeted me with great joy, saying she knew I was coming to-day; that the Lord had revealed it to her in the night. On my manifesting some surprise as to her statement, she said, 'I have been praying for seven years for you and the blessed work of the Lord in your hands, and also that He would send you to this place to preach the Gospel.' On my replying that the Lord had that day opened a door for me to preach his word in the village, and that by His help I should speak to sinners that very evening, her joy was full.

But if I was surprised by her statement that she knew I was coming that day (for no one could have told her, as I knew not of it myself; for I seemed to be led there unconsciously, as I had no fixed plan or purpose), I was much more so when she said that it had been revealed to her that she would be restored to health in answer to prayer, and gave me two Scriptures for her faith to rest upon: 'Again I say unto you, That if two of you shall agree on earth as touching any thing that they shall ask, it shall be done for them of my Father which is in heaven.' (Matt. xviii. 19.) Again: 'Is any sick among you? let him call for the elders of the church; and let them pray over him, anointing him with oil in the name of the Lord: and the prayer of faith shall save the sick, and the Lord shall raise him up.' (James v. 14, 15.) And as she read the above words of God, she asked me if I could agree with her in this matter? and whether I could believe these precious words of the Lord?

I replied, 'By His grace I can believe, and do believe, that He is able to raise you up, if it be his holy will.'

But when she again asked, 'Can you believe?' I felt it to be a solemn moment. 'What if this should not be His will and she should not be restored to health! Her faith would receive a terrible check, and the Lord would be dishonoured.' But still there were the words, 'If two of you shall agree, *it shall be done*,' and 'the prayer of faith shall save the sick.'

Never did I feel more helpless than at that moment. But this very helplessness and hopelessness in man was just our fitness for the Lord to come in. And in this helplessness we prayed, and read to the Lord the very Scriptures we had read together. And the Lord gave great confidence in Himself. On leaving her room, I said to her, 'If *your* confidence is in *God*, there is no reason why you should not be restored *from this hour*,' though, humanly speaking, there was no hope for her. Yet faith has not to do with difficulties, but with the living God. Nothing is impossible with God.

Of course, our prayer did not stop there. I became anxious to learn what was the result. The next day she felt a sensation as if something had passed to her feet; then some sense of feeling and she was able to move them, which she had not been able to do for over nine years. And thus she daily increased in strength; was soon able to stand; then to walk a little; until, after some five months, she became perfectly well, and able to walk for several miles daily without any assistance. In this case there was no medical assistance whatever; but the work was entirely of God, that He alone may have all the glory. And now, as she became so much better, she waited on the Lord to know what He would have her do for Him. She felt convinced that the Lord would have her labour in the very place where she had so long suffered, that she might be a witness of His power and grace. As the time went on, she became convinced that her work was to be a Bible-woman. And thus for a year and more she has laboured, visiting many neglected families and aged people, reading the Scriptures with them, and seeking to care for their souls. Already she has had the smile of the Lord upon her work, for there have been some decided cases of blessing that have come to my knowledge through her visits.

Of course this remarkable case has caused much interest in many places, and occasioned much talk. There have not been wanting those who attribute her recovery to witchcraft; others to Satan; while some see that it is of God; and though they do not for themselves know the Lord, yet they respect those who do. On the other hand, many dear Christians have had their faith in God strengthened by this remarkable recovery; and very many letters from persons in different parts of this country—some suffering from the same complaint, and others suffering in other ways—have been written, asking us to pray for them, as if there was anything special in *our faith* more than in that of other Christians, forgetting that it is not *believing in faith* that brings the blessing, but *believing in God*. And this is the privilege of all the Lord's dear children. Not that we should be indifferent to the needs and desires of others: on the contary, we should be helpers of each other: and, therefore, we have sought to bear before the Lord all those who have sent to us requests for prayer; and some have had very decided answers, and have desired us to give thanks to God on their behalf. I give one instance as a sample of several cases.

An invalid sister in Christ, who had been suffering a long time under a very depressed state of mind and body, was so reduced in strength that she could scarcely sit up in her chair. She heard of the case above referred to, and sent to our meetings a request for prayer, which was responded to with much earnestness in prayer. I visited her at her house some little time after, and found her in the same state. She expressed her belief that if I would pray for her she should be restored. I asked whether her faith was in prayer, or in God. She said 'In God,' but added, 'I don't seem to be able to pray, but I have confidence that God will hear you.' I was deeply troubled about this, because I feared she was making more of man than of the Lord Himself, although I knew she was true in heart to Him who had redeemed her by his most precious blood. I could only ask that she might lose sight of man and prayer, self and all, and alone see Jesus; and as I thus pleaded with Him for this, she burst out, '*None but Jesus!* Jesus only! Jesus, help me! Thou wilt do so.' And as we rose from our knees, it was with the confidence that prayer had been heard. I said to her, 'You can trust Him for this, can't you?' She said, 'Yes.' 'Well, then,' I replied, 'you can walk out into the garden at once.' She thought that would be impossible; but I replied, 'Try.' She did so, and was able to walk up through the garden at once. The next day she was able to visit her sick sister at some distance. 'All things are possible to him that believeth.' (Mark ix. 23.)

Perhaps the Christian reader can also bear testimony that the Lord has answered his or her prayer for some sick one dear to him or his. If so, do not forget to praise Him. If not, may the reading of this incident encourage you to ask in faith, nothing doubting.

Again, constant prayer was made to God by some Christians for a very dark hamlet, the inhabitants of which were many of them living in wickedness. But for some time there appeared to be no results. There was yet more earnest prayer. Still no answer. And when we began to ask why there was no answer, we found there had been no *personal* dealing with the people. This led some of us to go from house to house, and to leave Gospel testimony among them. The result was that some of the nests of sin were discovered, and the evil-doing held up to the light of God's Word and the judgment that must follow upon such a course of sin. Satan raged furiously. But the omnipotent God was with us; many were led to the Saviour, and one habitation, which had been a den of infamy, became and *is* a house of prayer and praise. *Every* member of the family is rejoicing *in* the Lord, and now living *for* the Lord. Others whose characters have been branded with shame on accouut of their evil doings are now walking as new creatures in Christ Jesus; and many who have been thus rescued from the grasp of Satan are united in a happy band of Christian brotherhood, and working for the Lord in preaching the Gospel, or teaching the young, or seeking in some way to be useful.

A Christian man met a lady on the high road; she was riding. He gave her a tract, and asked if her soul was saved from the wrath to come. She made no reply, but whipped the animal, and rode off as fast as she could. But though she left

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the man far behind, she could not ride away from his solemn question, 'Is your soul saved from the wrath to come?' 'Impudent man! what business was it of his about my soul?' Still the words clung to her, 'Is your soul saved from the wrath to come?' Nor could she shake them off. It was an arrow from the Spirit's quiver, and it entered between the joints of the harness of her worldly religion, went into her heart, and slew her pride; and she was eventually brought to rest her weary soul upon the bosom of the Saviour, though the way was painful in the extreme.

For many months did she struggle with her convictions; and the more she strove to forget her sorrow, the more it followed her. At length the burden become so unbearable that she told her husband that she was in great trouble about her soul. He at once sent for the clergyman of the parish, who came and read to her the Visitation Service for the Sick, and pronounced the Absolution with which he supposed he was empowered. But she was *not* absolved. 'I don't feel any better,' she said; and, though the visits were repeated and the useless ceremony gone through again, she still had to say, 'I don't feel any better.' At length, in an agony of soul, she asked the priest if he could tell her what was the matter with her. 'Yes,' he replied; 'you have got the "blue devils"' Poor soul! this was a new name for an old complaint, and not knowing what was meant, she asked if there was any cure for the blue devils. He replied he did not think there was; but he would see what his neighbour could do. A little while afterwards he called again with his neighbour—a man on the highway to Rome—who prescribed for her complaint a cross, which she was to hang upon the wall of her house, and she was to look at it—Rome's supposed infallible cure. And then up went the Cross—for who would not do anything to cure so dreadful a disease? And there suspended on the wall in due order it hung, and daily with straining eyes did she look and look; but it was as with Baal's worshippers, the god was asleep, or deaf, or on a journey. 'There was no voice nor hearing,' for it was a piece of brass, and thus again she was shut up in disappointment; and a condition of soul akin to utter hopelessness, as if she had committed the unpardonable sin, took hold of her.

But the Lord God whose voice she had heard walking in the garden of her soul, making her afraid, had not left her to herself. He had a word for her by another messenger, a stranger, who had been staying with us. He was directed by the Lord to call on this dear woman, and saw the brass cheat on the wall, and heard her pitiful story. He opened the word of God to her, and told her of Jesus Christ, the lamb of God, who took away sin by the sacrifice of Himself. Then He who had wounded now healed her broken heart, and she was able to cast herself, a weak and helpless one, on the atonement made by the death of the Lord Jesus Christ, and to find in Him that rest and peace that she had so long sought for.

I was so deeply interested in this incident as related to me by the brother who had been used of God to the setting at liberty of this precious soul that I went to the place, and heard it from her own lips, and saw the crucifix—a memento of the darkness of many blind guides, who are doing all they can to lead the blind back to Rome, and from Rome to hell.

And it may be that the reader may be able to point to many other places where such delusions are preached and practised. Yes, for these superstitions are springing up everywhere, like mushrooms, all over the land, through the false charity and indifference of the Lord's own people to His truth. And bitter indeed will be the fruit to us and to our children in days to come, when too late it is found at what a cost we have let go the truth.

And therefore are we seeking to spread the living words of God far and wide, in which we ask your hearty co-operation by prayer, and in any other way that may be in your power. Very much blessing might come to many places if a few Christians would unite together in earnest prayer—and *continue* the same—for a revival of the Lord's work in their own place: and let there be some special persons upon their hearts, and let these persons be invited to the meetings for prayer. Let them see by your anxiety for their souls' welfare that you are really caring for them. Much of the blessing that rests upon these 'hills' is the fruit of earnest prayer; while also very many cases have been through the help sent for the poor, and the word in general. Many will find in the day of the Lord that their self-denying love has been crowned with abundant blessing, for by it a large number of the Lord's poor children have been helped in times of deep distress; and many a poor wandering sheep has been rescued from destruction by a little judicious help in times of destitution, and their souls reached through these circumstances: often the Living Bread has been received while the bodily needs have been cared for."

TELEGRAPHIC NEWS.

London, May 9th: H. M. the King of the Belgians presided at the Literary Fund dinner in London yesterday.—Prince Bismarck has obtained several months' leave of absence from his official duties.—*Obituary:* Colonel Macdonald.—The American press oppose Horace Greely's nomination.—England has guaranteed the Canadian railway loan of 2½ millions.—An Australian Steam Navigation Company, capital one million, is projected to run via the Cape.—The Pacific Islanders' Bill has passed.—Prince Hohenlohe, as the representative of Germany at the Vatican, was rejected by the Pope.—Brigham Young is released.

10th: The American journals have announced that the Government is fully determined to seek no further compromise of the indirect claims. The Congressional Committee, therefore, expects that England will withdraw from the Geneva Arbitration.

11th: The *Morning Post* has reason to believe that, in consequence of America refusing to withdraw the claims for indirect damages, England telegraphed yesterday positively refusing to proceed with the arbitration.—In the House of Commons last night, Mr. Grant Duff, replying to Sir Stafford Northcote, said that the Duke of Argyll was considering the question of granting a retiring pension to Educational officers, and that his Grace was only awaiting despatches from India having reference to the scheme.—Considerable alterations as to the disposition of H. M. Naval Forces on the India Station are contemplated, and it is probable that Bombay will be the future Naval headquarters. The contribution for India will be increased to £70,000.—*Obituary:* General Pennefather.

12th: Judgment has been given in the Dyce-Sombre case. The appeal in the Bedashapore suit is dismissed, the Judges holding that the title to the property had not been established, but the appeal in the Arms suit has been allowed; the amount of the liability of Government being a point left to be ascertained.

13th: The *Times* to-day announces that it has strong reasons to believe the Washington Treaty will be saved.—Mr. Gladstone in the House of Commons, and Earl Granville in the House of Lords, will make statements this evening regarding the progress of the negotiations.—Earl Granville in the House of Lords, and Mr. Gladstone in the Commons, detailed this evening the negotiations in the *Alabama* case. President Grant considering that a reference to the Senate was indispensable for bringing about a complete settlement of the case, England had prepared a supplemental article to the Washington Treaty, in which liability for indirect damages was precluded, and this article the American Senate was now secretly debating.—Both Earl Granville and Mr. Gladstone deprecated further discussion pending the result of the debate in the Senate.—Earl Russell and Mr. Disraeli having agreed thereto, the House adjourned for the Whitsuntide holidays.

14th: Her Majesty the Queen has started for Balmoral.

Paris, 14th: Seven thousand Carlists commanded by Don Carlos, and the troops under Marshal Serrano, 15,000 in number, are concentrated in Biscaye.—In the French Budget for 1873, the expenses amount to 2,406,000,000 francs, and the receipts to 2,425,000,000 francs, including 120,000,000 francs which the Government has asked for as a tax on raw materials.

15th: The National Assembly have adopted a Postal Treaty with Germany.—Marshal Bazaine has been made a prisoner.—The following diplomatic appointments have been announced:—General Nodilles, Ambassador to Washington; M. Ferry, to Athens; M. Gabineau, to Stockholm; and M. Gabriac, to Holland.

Washington, 15th: The Foreign Affairs Committee of the Senate are favourable to the ratification of the Supplemental Article to the Washington Treaty precluding indirect claims. A combination of the Democrats and Anti-Grant Republicans against the Article is possible, but its ratification is generally expected.

New York, 15th: The Chamber of Commerce at New York has petitioned Congress to ratify the Supplementary Article to the Washington Treaty.

London, 16th: The Tichborne claimant has visited Alresford, and has been enthusiastically received.—The Pope has refused to receive the Hohenlohe Ambassador. Prince Bismarck has announced that the Reichstag will appoint another in his place.

PASSENGERS SAILED.

Per Str. *Peterburg, 10th May:*

For Liverpool.—Mr. Hart, Mrs. Hart and three children; Mrs. Coates; Mrs. Ashburner, and two infants; Mr. D. Ager, Mrs. Ager, and 3 children; Master Edward Vears; Major Poole; Dr. Tomlinson; Mr. J. W. Smythe; Mr. J. H. Bell, Mrs. Bell, and child; Mr. James Davies; Mr. Thomas Drake; Mr. Robert Adams; Mr. James; Mrs. James; Mr. Sanderson and Mrs. Sanderson.

Per Str. *Arethusa, 10th:*

For Trieste.—General Sir Geo. Malcolm, K.C.B., Lady Malcolm, Miss Malcolm; Captain Chas. E. Blowers, 10th Regt. N. I. I., and Mrs. Blowers; Rev. H. Batsch and Mrs. Batsch; Mr. Adolf Schaer; Mr. F. W. Buchholz; Mr. F. Melosch; Lady Malcolm's maid servant; and Mr. Mallite.

Per Str. *Bellona, 11th:*

For Liverpool.—Capt. F. Sandwith; Mrs. Ross and 2 children; Mrs. Gillett; Mrs. Haldave; Mr. and Mrs. Yates and 3 children; Rev. and Mrs. Easum and 3 children; Assistant Surgeon A. Porter, Madras Medical Department; and Mrs. Stanley.

Per P. and O. Str. *Columbian, 13th:*

For Southampton.—Mr. Wood; Mr. and Mrs. Macgregor; Mr. A. Schroder; Miss Schroder; Mr. R. Schroder; Mr. G. Schroder and 2 children; Mr. Crawford's 3 children; Mrs. H. I. P. Thomson and child; Mrs. Barrett and child; Lieutenant and Mrs. Fisher; Mrs. Bradley; Mr. R. Morrow; Mr. P. M. Dalzell; Mr. J. W. Watson; Mr. and Mrs. Collins and child; Captain and Mrs. J. H. Lloyd and child; Mr. H. P. Ashworth; Lieut. Louis, 8th Regiment; Dr. A. R. Cowell; Lieut. Burke; Dr. Harris; Lieut. Toler; Mrs. FitzMaurice; Captain Carnegie; and Major Wallace.

For Brindisi.—Honourable Mr. Ellis; Mr. Munro; Honourable Mr. Mansfield; Lieut. E. C. Hart, R.E.; Captain H. M. Stanley Clarke; Major and Mrs. Dalmahoy and child; Mr. Atkinson; Mr. F. Mathew; Dr. W. Cary; Major Young; Mr. H. W. Rooke; Mrs. Barton; Mr. J. Skilliter; Dr. C. T. Eves; Colonel A. L. Steele; Mr. Beaton; Mr. Fyfe; Mr. J. Steiner; Mrs. Doyle; Mr. Frank Alpe; Mrs. Blanc; Mr. Alfred Herbage; Mr. H. M. O'Kelly; Colonel Tyrwhitt; Mr. A. Colvin; and Mr. T. O. Mayne.

For Suez.—Mr. A. T. Watson.

PASSENGERS ARRIVED.

Per P. and O. Str. *Simla, 14th:*

From Southampton.—Mr. Wm. Rumsey; Rev. L. F. Phillips; Mr. G. Evans; Mr. W. Collier; Mr. J. Rind; Mr. A. Walker; Mr. T. Bell; Mr. J. White; and Dr. Shortt.

From Brindisi.—Major R. Haig; Mr. J. L. Vincent; Dr. and Mrs. Day; and Capt. Martin.

From Suez.—Dr. and Mrs. Kielhorn.

From Aden.—Rev. and Mrs. G. H. Sparshott, and two infants; Mr. H. C. Reynell; Mr. E. T. Mungavin; and Miss Mungavin.

DOMESTIC OCCURRENCES.

MARRIAGE.

DREWIN—FIDO—May 15th, at St. John's Church, by the Rev. W. Jones, Mr. Frederick Chas. Brewin, to Miss Eliza Ann Fido, the only daughter of Mr. Jno. Fido, Senr., of H. M.'s Mint.

DEATHS.

DRUMMOND—May 7th, at Kurrachee, Edward, youngest son of Mr. E. Drummond, Supervisor P.W.D., aged 16 months.

SHEPHERD—On the 10th May, at Malabar Hill, Isabella Anderson, widow of the late Alexander Fowler Shepherd, M.A.

COUTO—May 11th, at Mazagon, Anne Ephrezina, the beloved wife of Mr. A. C. Couto, of inflammation of the lungs, aged 23 years.

GILDER—May 14th, Linnette, the infant daughter of the Rev. Charles Gilder, S.P.G., aged 10 months and 23 days.

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